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more primitive forms. That is, the winner of the men's games originally represented a fertility-demon (237: but on 242 it seems to be originally a moon-race), and the Kouros who won it was only later identified with the sun. This of course supposes that the quadrennial Olympic games were originally annual and that they were changed, in some way not wholly clear to me, and not supported by any parallels, from spring to midsummer. Mommsen has shown (*Feste der Stadt Athen*, 4. 54) how closely Greek festivals are confined to their month. It assumes a change of time also for the Heraea. The contest with Oenomaus is the ubiquitous struggle between the demon of the old year and the demon of the new. The feast of Tantalus is the mythical dress of the rite by which the young year-god was initiated or inaugurated under the form of death and resurrection. Of the other great games Mr. Cornford says nothing and his theory bristles with difficulties (for others see Hutchinson in *The Classical Review* 27.133 f).

Miss Harrison's own work is stimulating and extremely (no weaker word will do) original. The reader's interest is not allowed to flag. New theories, interesting etymologies, suggestive conjectures, novel interpretations, succeed one another in a profusion that is fairly bewildering. Just here, of course, the danger lies. She sometimes builds on a slender foundation, emphasizing as much of the evidence as suits her and ignoring the remainder. Her view that the Oschophoria was a rite of rejoicing for the new year *after* a rite of sorrow for the old (317 ff.) is constructed on the basis of Plutarch's account, but it disregards the fact that in his narrative the cry of joy apparently *precedes* that of grief. Then, again, she is too dogmatic and cocksure. Parallels for a taboo on the use of iron are common enough to cast doubt upon her attempt to explain why iron is not used in hunting the bull-victim (163). And how do we know that Hecate was once a three-headed dog? The passage quoted from Porphyrius does not attest it (199). And if Bethe's theory of the *androktasiai* in the *Iliad* is really "beyond the possibility of a doubt", how comes it that Chadwick, presumably a gentleman of sane mind and average intelligence, has attacked it (*The Heroic Age*, Chapter XIII)? The danger of such facile conjecture is rendered all the more insidious by an occasional winsome frankness as when we are warned on page 461 that one of the author's conjectures is only a conjecture. Nor is it reassuring to find a conjecture, (rhyton as cornucopia) reappearing a few lines further on in the garb of "evidence" (311).

Then, again, Miss Harrison can see more in a picture than seven men that can render a reason. The use she makes of the illustrations seriously detracts from the value of the 152 fine figures with which the book is provided.

In the face of such refreshing enthusiasm as

hers it is perhaps invidious to interject a word of caution. We are continually being "surprised and delighted"; it is with "amaze and delight" that we discover this and that. One suspects that as most of the delight is certainly the writer's, most of the amaze and surprise is the reader's,—that Miss Harrison has found about what she was looking for, and, sometimes we must suspect, largely because she was looking for it.

The fairly copious footnotes contain numerous references, especially to writers of her own school, Cornford, Cook, Murray and the French sociologists. To others she frequently fails to give due credit. Eisler should have been credited with the view (466) that Orphism is largely influenced by Persian doctrine. Farnell she does not mention even to refute him; nor is there any reference to the work of Hirzel on the very subject of this volume. It is a far less serious matter that e.g. the argument would have been illuminated by reference to Bachofen, *Gräbersymbolik*, 176 ff. (on the *Δακτύλου μνήμα*, p. 403); to Heidel, *Zeitschrift für Religionspsychologie*, 3. 18 (on the conversion of Aridaeus: 388'); to Kaibel's view of the phallic origin of the Dioscuri (304).

The volume is 'interesting but not conclusive', a stimulating companion, but a dangerous guide.

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### A CORRECTION

In my article on Some Tense-Sequences in Caesar, *De Bello Gallico* (*THE CLASSICAL WEEKLY*, 7, 77-88), there is a point on which I failed to make my meaning clear. In saying that *cernam*, Aen. 2.667, expresses a "purpose still to be fulfilled", I meant "still to be fulfilled" with reference to the time of speaking, and not merely with reference to the time of the verbs in the sentence (*erat* and *eripis*) as Professor Knapp takes the phrase in his footnote; see *The Classical Journal*, 9.36.

A little farther on, I wrote "depending upon the logically present perfect infinitive *consuesse*, which is itself . . ."; this appeared in print with editorial correction, as "depending upon the infinitive *consuesse*, which is logically a present-perfect, and is itself . . .". The meaning is of course "the perfect infinitive *consuesse*, which is logically present".

ROLAND G. KENT.

### LATIN IN FRENCH SCHOOLS

Secondary education in France offers to boys four different courses of study: (1) Latin and Greek; (2) Latin and Sciences; (3) Latin and Living Languages; and (4) Sciences and Living Languages. There is not one of the *lycées* which does not report for this year an increase in the number of boys taking the Latin courses; and in several cases the Greek classes have grown at the expense of those in which no Latin is taught. The whole report shows that a reaction has set in against the feeling among parents that Latin was a useless subject, and it is now generally regarded as essential to a good general education.—From *The Times* (London), Educational Supplement, November 4, 1913.